

Abstract

Niladri Das

This thesis has been formulated by the dreaming phenomenon whether it is real or unreal state. In this phenomenal world, we go through various types of experiences such as good or bad, perceivable or non- perceivable, beautiful or ugly, agreeable or non-agreeable, something near or something far and various colourful dreams etc. Now my research methodological question is ‘**can we actually differentiate between dreaming state and waking state?**’ When we are in the dreaming world, then no one thinks that she is in a dreaming state. According to Nyāya-Vaiśeṣika school, there are two different states such as dreaming state (*Svapnābasthā*) and waking state (*jāgratābasthā*). They said that the dream-cognition is totally non-existential. In the dream state, all stuffs come from waking state. But sometimes we have seen various types of abstract entities in dreaming state due to association of memory and so all dreaming stuffs are unreal. On the other hand, I would like to discuss the relevance of the existence of dream in the light of Advaita Vedānta philosophy. In dream existence, Advaitin's position is very crucial and relevant. We need to know first that we are awake or not.

According to neurological standpoint, dreaming is not an intrinsic function of REM sleep. Rather, dreaming appears to be a consequence of various forms of cerebral activation during sleep.

- Dreaming notion reflects by the recombination of memories and the associations of some ways of mind. But which memory systems are activated during dreaming remains UNCERTAIN.

- Dreaming faculty addresses always two questions: a) how different forms of dream are regarded as bizarre and unrecognizable representation of memories? Is there any chronology or not?
- How these elements are combined with others?

Why the dream construction process is behaviourally, physiologically and psychologically useful in our cognitive domain if it is unreal?

Finally, I will go through on this issue and would try to formulate the structure of dreaming phenomenon in the light of Indian philosophical and some contemporary physiological perspectives.
